

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY JULY 26, 1888.

[No. 90.]

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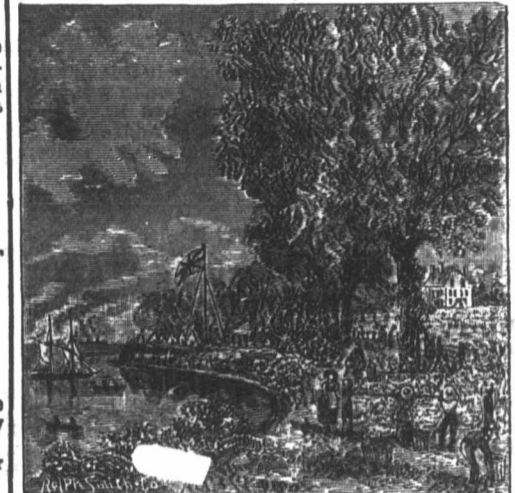
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LESSONS for SUNDAYS and HOLY DAYS.

29th July, NINTH SUNDAY AFTER TRINITY.
Morning.—1 Kings x. to 25. Acts xxviii. to 17.
Evening.—1 Kings xi. to 15; or xi. 26. Matthew xv. to 21.

THURSDAY, JULY 26, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

A BETTER DAY HAS DAWNED.—The *London Times* in a leading article on the Episcopal Conference grows eloquent over the marvellous development of the Church of England and her branches that now cover the entire globe. The following coming as it does from a journal that has in past years been no friend of the Church has especial significance. We trust that our Canadian brethren who still hanker after the strife of party controversy will mark, learn, and inwardly digest the statement of the *Times* as to the folly and wastefulness and unprofitableness of such a policy. The *Times* says: "The Church of England grows apace, and its organization improves, its officers become more bound together as the years go on. Nothing is more curious than the manner in which, while outside the Church speculation is busying itself more than ever with fundamental questions, the parties within the Church have drawn together, or, at least, have agreed upon a programme of mutual toleration. Of course, there are still extreme men. There are still on the one side clergy to whom the most important matter in the world is correctness of ritual. Our columns still occasionally contain protests against Romanism within the Church of England, signed by Church Associations and similar

bodies, but they seem to fall upon stony ground and nothing grows out of them. The records of such meetings as the Church Congress show in each succeeding year a preference for moral as opposed to doctrinal questions, and to the spectator from outside it would seem as though the clergy were fairly agreed upon a working basis of opinion, while their attention is becoming more and more absorbed by the question of how to cope with practical evil. The truth has been borne in upon the more pugnacious spirits among the clergy that it is better for them to close ranks and unite forces against the universal enemy than to waste time and strength in falling upon one another."

"Nothing grows out of them" is a notable phrase, but save as the reference is to nothing of good to the Church it is not correct, for strife has created offices of emolument and positions, if not of honor at least of prominence, and it is the interest, and the interest only, of those who occupy them to keep alive the miserable contentions out of which nothing grows that is good.

THE SECRET OF GROWTH.—The article above quoted from the *Times* after showing that party strife grows nothing, continues as follows, giving the secret of the marvellous growth of the Church in the last few years:

"Everybody who is not fanatically opposed to the Church of England must be glad to welcome so large a gathering of its Chiefs as was seen in Canterbury Cathedral on Saturday. Their presence is a visible sign and symbol of two great facts—of the ubiquitous activity of the English race, and of the success, speaking generally, of the work of the Church. We may be quite sure that if the Church did not more or less respond to the needs of the time and to the best character of the race, it would not prosper as it does, it would not multiply its dioceses and find numbers of capable men ready to give up a career at home to take charge of distant settlements. But it does so, and a mere comparison of the present Conference with the two that have preceded it shows that in spite of difficulties the Church grows. People will have their different explanations of this indisputable truth. To our mind the one cause which is sufficient to account for it is that which we have indicated already—namely, the increasing attention which the clergy and the Bishops have been paying, and are paying, to the practical needs of men. The spirit which is now so prevalent among the clergy of our great towns—in the East End of London, in Manchester, in Leeds—the spirit of self-devotion and of an open-minded desire to make every sacrifice for the benefit of the people, is the great contemporary fact in the history of the Church of England.

Of course, the Bishops and all other ministers of religion would be the first to confess that their work is imperfect, only partially successful, and threatened by a thousand difficulties in the way. But so long as they devote the greater part of their energies to what is unquestionable, so long as they hold to the teachings of experience, so long as they organize themselves to fight against sin and misery with the weapons that experience has shown to be effective, we may be sure that they will fight with ever-increasing success."

BISHOP COXE ON THE GALICIAN CHURCH.—The venerable and highly esteemed Bishop of New York preached on June 25th in the American Church, Paris. In the course of the sermon Dr. Coxe said: "Let me explain one or two things of which some are ignorant. For the last forty years I have studied earnestly the history of the Christian Church. The Latin Church had become so corrupt that at last it was in danger of falling to pieces. It was not until the ninth century that the Bishop of Rome grasped the Latin Church—not the Greek. Had we refused the Papacy we should have been in the same position as the Greek Church, 'But,' someone says, 'was not Rome cal-

led the Holy See?' Why? The Gospel came to Rome last of all—after Corinth, after Antioch. True the Roman bishopric was the only see that had had an Apostle to teach, and St. Peter came there to die. It was, therefore, called and Apostolic see. You speak of the post office or the mayor's office, but you only mean to refer to that one which serves you, and not that it is the only one existing. When some order was put into the Church, the Bishop of Rome was placed first upon the list, and the Bishop of Constantinople second, yet with equal powers in their respective dioceses. It is an exaggerated pretension to suppose that a simple Bishop of the West should usurp the government of all Christendom. The English, French, and Spanish Churches were all governed by their own chiefs until the terrible crisis of the ninth century, when, by aid of documents—admitted even by the Jesuits themselves to be forgeries—the Pope usurped the supreme power. The Churches objected all along. The objection in England did not begin, as some suppose, with Wycliffe, but with the Magna Charta, which said: 'The Church of England shall be free,' not 'The Church of Rome in England. In France, the Gallican Church was made the Church. It was recognised even by Rome. After the terrible volcano which broke upon France just one century ago next year, when an abandoned woman was worshipped in Notre Dame, France did not become atheistical. The First Consul saying that no nation could live without some religion, resolved to restore it. Even Voltaire said: 'If there is no religion we must make one.' The First Consul restored religion, but it is thanks to the Gallican Church that we are here to-day in all our liberty. The Court of Rome wanted to restore religion as it was in the Papal States, but Napoleon would not have it done. He was stronger than the Pope and forced him to sign the Concordat."

His Lordship then spoke of the benefits conferred by the Gallican Church upon all nations; benefits resulting from the death of martyrs. "The Ultramontanes would have changed everything if Papal decrees had been worth the paper on which they were written. The late Archbishop of Paris once told me he did not believe in anything but the Church of England. He could not become a Protestant, but he should confess to his God that he did not believe in the supremacy or infallibility of the Pope."

BRAINS AND BICYCLES.—A memoir just issued of the life of the Honble Keith Falconer M.A., gives a charming account of one whose University career was highly distinguished and whose character as a Christian was of the highest type. While at Trinity College, Cambridge, reading hard for Mathematical honours, he took up bicycling as an exercise. He at once came to the front, in his race doing 10 miles in 84 minutes. Later on, he met Keen the professional champion of the world in a 5 mile race. His diary says, "The first thing to be done was to knock off smoking, next to rise early and breathe the fresh air before breakfast, next to go to bed at ten, next eat plenty of wholesome food, and not much meat and pastry, and then take plenty of gentle exercise out-doors." He adds, "this David beat the great Goliath, or in plain words, I beat Keen by five yards! the last circuit was done at the rate of more than 11 yards per second! In 1879 he again beat the champion in a two mile race. We note as a more recent case of brains and great powers as a bicyclist going together that the last winner of the position of Senior Wrangler immediately after taking this honor, ran several races on his bicycle, and in all of them for short and long distances outran all competitors. If all students would follow Mr. Falconer's rules and work steadily by plain diet, discipline, and exercise, in strengthening the powers needed by a good bicyclist they would do excellent service also to their brains."

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THE RECTORY FUNDS.

THE distribution of the funds arising out of the properties, the revenues from which were monopolized so unjustly for many years by the wealthy Church of St. James', Toronto, ought to engage the anxious attention of the Committee in charge of this problem for some time. The interests involved are much too serious for hasty action, which can hardly fail to result in some crude scheme that will do neither justice to some of those entitled to a share, nor honor, nor benefit to the Church. The object intended to be served by those from whom these properties originally came as gifts to the Church should be well, indeed mainly, considered, as that object has every right to be, seeing that its claims caused the diversion of the funds from a monopoly to a general distribution amongst those now in possession. It would be worse than an injustice, it would be a grave scandal for those funds to be so distributed as to perpetuate in any case, or to any extent, the wrong which the diversion of them from St. James' was intended to remove. That wrong was the enrichment of one clergyman and one congregation by funds which his circumstances and the needs of his flock did not need. Thus money given for the extension and sustenance of the Church was in one case drawn off into a private fortune, and in the other used for work that ought to have been maintained by individual contributions. Unless these funds are distributed with severe regard to the interests of the Church there will be seen several smaller cases akin to that existing before the old monopoly was broken up. There are clergy entitled to a share in the surplus whose present incomes are amply sufficient for all their needs, when compared with their clerical brethren they are very well provided for by their congregations, some of them by private resources are, by this comparison, in affluence. Others of the claimants are laboring with praiseworthy zeal in parishes where the income is not enough for ordinary comfort, in the households of these clergy the pressure of straightened means is felt as a daily burthen. These parishes contain so many poor that a faithful priest moving amongst his people feels keenly how hampered he is by being also as hard pressed to make both ends meet as are his flock.

It is not far from the truth to say of town and city clergy that their incomes are in inverse proportion to their necessities. Rich congregations not only provide their pastor with a tolerably good income, but place in his hands the means to meet the demands of charity. A poor congregation shows the reverse of this.

In all Christian fairness is it right, is it honest, is it fulfilling the law of the Master, is it to the interest of His Church that those clergy who have no personal or parochial needs should take out of these Rectory funds the same share as their brethren whose necessities, both personal and parochial, are pressing and oppressive? The question answers itself—it would be a scandal to so distribute these funds as to ignore what equity and Christian feeling

and Christian principle dictate. To give certain clergymen a sum from these resources would be simply a present to a number of their lay supporters. We know whereof we speak, for we have heard many laymen declare that they will reduce their contributions in the ratio of the amount given their rector from the St. James surplus. Thus, as we have indicated, in such cases the very worst phase of the Rectory fund scandal would be perpetuated. It seems to us that it would be far the wiser course to treat the income from this source wholly apart from any personal or particular parish claims in perpetuity. The Church is now rapidly developing around Toronto, new parishes are springing up, and a fund like this should be made elastic enough to flow wherever it is most serviceable. Any form of permanent parochial endowment out of it seems, in our judgment, not desirable. Whatever else is done we trust that no "rule of thumb" arrangement will be adopted, because the difficulty is great of satisfying all interested.

We are well aware that the problem needs much careful thought, and will involve no little tedious labour. But the members of the Committee must remember that they each have a most grave responsibility in having this problem to solve, and in honour they are bound to give to its solution their most careful consideration in a spirit of high-minded regard to the imperative claims of equity and charity and the interests of the Church.

Since writing the above we have learnt that the Executive Committee has decided to divide the funds regardless of the merits of the case. This is doubtless a very easy way of getting over a difficulty, but it hardly needed so important a body as the Executive Committee to make such an arrangement, any school boy could split a fund into so many equal parts. If this is really the decision of the Committee the next Synod will demand a settlement on a more equitable and rational basis.

MR. GLADSTONE AND THE POPE.

THE Churchman Magazine for July, contains an interesting article on "Home Rulers and the Papacy" in which the position Mr. Gladstone has been placed by the Papal Rescript is thus commented upon.

"Time has brought about a singular revenge upon Mr. Gladstone. In 1874 the Liberal Premier defeated upon the Irish University Question by a combination of Roman Catholic priests, and having failed to rehabilitate himself by an appeal to the country retired awhile into private life with the purpose of compounding thunders against the Vatican. The result was a pamphlet in which the monstrous results which logically flow from an allowance of the Vatican claims were duly set forth, and Mr. Gladstone seemed to discover what had long been a common place amongst Protestants, that a man who surrendered to the Vatican his moral and spiritual independence must virtually surrender also his civil allegiance.

The Pope has waited fourteen years for an effectual retort and now he has his opportunity. The former advocate of an endangered civil allegiance has become the champion of revolution, and those who have made surrender to him of their political independence have to follow him into encouraging dishonesty and outrage, against which even the Vatican protests in the name of religion and morality. The avenger is certainly complete. Who could have foreseen—we will not say fourteen, but three years ago that Mr. Gladstone would so soon come to see with complacency the plan of Campaign, and the cruel, pitiless boycotting, with all their hideous sanctions; while on the other hand the Sacred College, so often identified with blurred and distorted moral teaching, for the greater glory of God, comes forward and boldly proclaiming the evils by their English names, so that Latinity could give no excuse for pretending an ignorance of what was meant, condemns them for what they are—sins against God's law and human charity? * * * * In most countries the Roman priests are a caste apart from the people. But in Ireland they are men of the people by birth, education and modes of thought, one with the classes from whom the enemies of the Saxon and the landlord are drawn. They have found their sacerdotal powers and privileges to be handy and serviceable weapons in the cause of their peasant brethren; will they now turn those same spiritual powers of terror and compulsion to the destruction of what they have been helping to build? We doubt it.

The danger in England was from the wholesale demoralization of the Gladstonian Party, who were rapidly following their leader into a toleration of every kind of excess. Crimes and dishonesty which would two years ago have shocked the consciences of all but half a dozen abandoned politicians, were coming to be excused, and almost applauded, and it really seemed as if where the greater glory of Mr. Gladstone was the object, hardly any act could be pronounced immoral. That even the proverbially lax Roman Court should be roused to protest against a state of things approved by the most Puritan section of this virtuous country could not but startle many amongst us, and we believe that it did lead some to consider to what mischievous lengths the tide of political partizanship can carry even respectable and God fearing-folk.

For the modern Irishman have vanished, his faith, chivalry, manhood and sense of honour, which till lately characterized the race. Ireland can never recover her place among the nations till her people have learned that it is better to tell hard truths than easy lies, more profitable to toil than to remove a neighbour's land mark, and more manly to put a shoulder to the wheel than sit by the roadside and call upon Hercules."

—If that which thou thinkest be not amiss, and yet thou partest with it for God, and followes the opinion of another, it shall be better for thee.

THE ADDRESS OF THE ARCHBISHOP
OF CANTERBURY AT THE EPIS-
COPAL CONFERENCE.

STANDING in front of the marble throne called "The Chair of St. Augustine" the Archbishop of Canterbury addressed the assembled Bishops as follows:

"Brethren most dear and to me most revered, few privileges of any office can surpass that which, though unworthy, I exercise to-day. It is to bid you welcome in the name of the Lord. Happy should my soul be, if it were given me to take in all that such welcome means. Welcome from all continents and seas and shores where the English tongue is spoken. Welcome, bearers of the great commission to be His witnesses unto the end of the earth. Welcome, disciples of the great determination to "refuse favors" and seek the inspiration of the Church at the fountain head of inspired reason. Welcome to the chair which, when filled least worthily, most takes up its own part and speaks of unbroken lines of government and law and faith, and forgets not the yet earlier Christianity of the land whose own lines soon flowed into and blended with the Roman and the Galic and the Saxon strains. Round this chair have clustered the glorious memorials you see through ages, none more dear than his who spoke from it last with a pathos quite his own. His simple words to you, our brethren of the great Republic, the particular welcome from himself which his great sorrow and your love privileged him to give you, still shed a tender human light upon the solemn matters we are to treat of, and the Heavenly enterprises to which we and our successors are pledged. We know how dear to you is this sanctuary of our fathers and yours, yes of "your Father and our Father." And even because of the potency of its deep appeal to us to be holy in worship, pure in doctrine, strong in life—even for this appeal's sake we bid you here remember the pregnant words of Gregory to Augustine himself, "Love not the things for the sake of the genius of the place, love the place for the good things wrought there." This he said in answer to Augustine's question, "The faith being one, are there different customs in different churches?" The answer was worthy of him who has been called the greatest of the Popes, and called the first of the Methodists. He says: "What thou hast found in any Church more pleasing to the Almighty God, that do thou solicitously choose out, and in the English Church, young in the faith, pour in with excellent instruction what thou gatherest from many Churches." For the moment, while his Church was young, Augustine stood in a strange, unique position, commissioned to represent in one person the very Church itself which sent him, and bound to represent the future Church, for which he was responsible. Were not the works prophetic and characteristic? The task assigned him has surely fulfilled itself in the manifoldness of his Church, the embracingness, the comprehensiveness and the integrity of her spirit—the versatility with

which she enters into the life of new nations, the readiness with which she receives them to herself, the simplicity of the unvarying rule of her faith, yet the steadfastness of the claim she makes for other Churches as well as for herself, that they have liberty in things doubtful or indifferent. We honor her when we say she has all the right which the most venerable have to order her service of God as they did, "according to the diversities of countries, times and men's manners," so that nothing be ordained against God's word. We vindicate her dignity when we say the right is hers, not ours. It is for her to choose for us and not we for ourselves; for her in her lasting power, not for us separately in our passing weakness. We honor her when we say that her right is the right of all Churches and of no individuals. If this voice of Gregory to Augustine be worked into the fabric of our Church it may well be the "sermon in stones" which we shall here to-day as the last echoes of the service tremble along the arches and seem to fancy's ear to quiver with anxiety to leave one true tone with us for comfort and for strength. It is this, liberty for all the holy Churches of God, loyal allegiance of churchmen to each his own. Lastly, may He inspire and bless the work of all believers, be they churchman or no, who love the Lord Jesus Christ in sincerity and truth.

GOOD MUSIC AND SINGING.

WE desire to enforce the desirability of having good music and singing in Evangelical churches, as a means of preventing young people who have musical tastes from wandering off to places where they will not only hear good music and singing, but where these things, excellent in themselves, serve but as a coating to the pill of error which is too often administered from the pulpit. A careful discrimination in the matter of music connected with public worship is most important. Music has been closely associated with religious worship, both true and false, in all ages, in all countries, and apparently amongst all kinds of people. Whether we look at the Pagans of old, or the Hindoos, Buddhists, and Mohammedans of the present time, this assertion, as far as false religions are concerned, will be fully justified by facts. Indeed, we have only to turn to the Bible to see how false religions have made use of music. Nebuchadnezzar had a large orchestra, whose playing was to be the signal for the idolatrous act of worship which the proud monarch demanded of his Hebrew captives. When Aaron had made the golden calf, during the absence of Moses on the Mount, its worship appears to have been accompanied by music and singing, for Moses on his return said to Joshua, "The voice of them that sing do I hear."

True religion has also been constantly associated with music and singing. The first chapter of praise devoted to God was the Song of Miriam, which was sung by Moses and the children of Israel, when they had escaped from the bondage of Egypt. Doubtless there was singing and music long before this time, for it

is stated that Jubal was "the father of all such as handle the harp and organ," (Gen. iv. 21). To mention the "sweet singer of Israel" recalls at once the many psalms associated with his name, and regularly sung to this very day. But there is still greater authority—that of David's Lord. It is recorded of Him and His disciples that, "When they had sung a hymn, they went out into the Mount of Olives." That the early Christians employed this aid to their devotion there can be no doubt, for the Apostle Paul used such sentences as the following: "Speaking to yourselves in psalms and hymns and spiritual songs," "making melody in your hearts;" and Pliny, in a well-known letter to Trajan, the Roman Emperor, says that the Christians used "to meet together before day-break and sing a hymn to Christ as God."

When religion began to degenerate, Gregory VII., in the eleventh century, refused to allow singing except in the Latin language. Roman Catholics to this day have not got a hymn-book in a language "understood of the people," and only recently they have been discussing the question of adopting one. There are people still living who can remember the time when the High Church section of our own Church looked upon hymn-singing as a mark of a Dissenter, and sang nothing themselves except the Tate and Brady version of the Psalms, a custom to which some of our Scotch Presbyterian friends still adhere. Hymn-singing was restored at the time of the Reformation by Luther, and it has ever since been associated with Evangelical principles. Luther was moved to tears by hearing a street-singer singing a hymn. Germany was soon flooded with sacred hymns, upwards of eighty thousand having been written before the year 1700. High Churchmen have in this respect been wiser in their generation than the Roman Catholics, inasmuch as they have recognized the importance of hymns that the people can understand. Moreover, they thoroughly appreciate the value of pleasing and beautiful tunes. While being thankful that they have seen fit to imitate us Evangelicals in this, as in other respects—for imitation is the sincerest flattery—we must be careful that we do not allow them to excel us in the use of weapons taken out of our own armoury, and so attract the younger members of our flocks to hear the unsound doctrines proclaimed from their pulpits. Such elaborate singing and chanting as only well-trained choirs can participate in is not desirable, for it is a sure method of estranging the people. Choirs must be taught that their duty is not to monopolize the singing, but to lead it. We do not want, as one writer has said, a vicarious religion, but a personal one. Mr. G. W. Williamson, the writer of an able paper on the subject, says truly that what should be aimed at is not to abolish the choir, but to convert the whole congregation into a choir. He even goes so far as to suggest that it is not right to concentrate the best singers at one end of the church, as he thinks that by this means the members of the congregation lose their sense of responsibility, and the singing becomes too much of a

performance conducted by the choir, in which the congregation have little or no part. It would be better, in his view, to have choirs of double or treble their present size, and to divide them into two parts, one being in the front, and the other at the back of the congregation, so as to lead the people in their singing. The High Church party have made their services too much like concerts, in which the performers have prominent places, and the remainder of those present take no part. Evangelicals must not fall into this concert-hall arrangement. They must try to make the musical part of the services heartier, better, and more congregational. Our people do not want elaborate tunes, pitched in a high key, which the choir only can sing, but well-known tunes, well sung in a hearty manner, and sung in a key sufficiently low to suit the average compass of a congregation. Good, hearty singing of this kind carries a congregation with it, and encourages each individual to join, and to make melody in his heart.—*The Rock.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

CHELSEA.—The hard-working priest, the Rev. George Johnson, has for some time past been collecting funds for the building of a much needed parsonage along side his neat little church. To assist this laudable object the Young People's Guild, of Rochesterville, offered their services in providing a benefit entertainment. This offer was gladly accepted, and the school-house at Chelsea was filled until past eleven on Wednesday night, June 27th, with a highly delighted audience.

ONTARIO.

HAWKESBURY.—At a special vestry meeting held 11th July, 1888, the following resolution was passed: Resolved,—That this vestry desires to record its sense of the great loss sustained by the Church in this diocese, and more particularly the parish of Hawkesbury, by the decease of the Hon. John Hamilton:

That, as a loyal and liberal member of the Church, actively associated with its foundation and progress in this neighbourhood, both as a lay delegate and churchwarden, for a period of more than thirty years, this vestry feels that his removal by the hand of Providence creates a blank which cannot be easily filled:

That, in paying this just tribute to the memory of one who was in every way worthy of our respect and regard, and humbly believing it to be 'well' with him whom we mourn, this vestry tenderly sympathizes with the family of the deceased gentleman under the dispensation with which it has pleased our Heavenly Father to afflict them, and prayerfully commend them for consolation to Him who orders all things for the best and all whose chastisements are meant in mercy.

Stuart Brock, Esq., was then elected to succeed the Honorable John Hamilton in the office of churchwarden for the people.

TORONTO.

COBOCONK.—A very handsome silver communion service, has recently been presented to Christ Church, Cobocok, by Mrs. B. B. Osler, of Toronto. A vote of thanks has been tendered to Mrs. Osler by Messrs. Ham, Revell and Burtcheall, on behalf of the congregation for her very kind and valuable gift.

PETERBOROUGH.—Another old and highly respected resident of this section gone. Died at Peterborough, on July 7th, at the residence of her daughter, Mrs. Ellen Choate, at whose place she was making a short visit and expecting to return to her home at Perry-

town, on Saturday, the same day as she died, Elizabeth Frank, wife of John McMurtry, Esq., Hope, and mother of William McMurtry, Midland; John F. McMurtry, Port Hope; Dr. T. A. McMurtry, Peterborough, and James A. McMurtry and Samuel F. McMurtry, Toronto; also Elizabeth, wife of John Fee, Omeme; Mrs. Ellen Choate and Ann McMurtry, an unmarried daughter. Death was caused through paralysis at the ripe old age of 77 years. The late Mrs. McMurtry was born in Yorkshire, England, July 3rd, 1811; came to Canada with her parents 1817, married to John McMurtry at Bowmanville in 1830, removed to Hope township in 1840 and since which time, excepting a few years, she with her family resided at Omeme. She has resided in this section highly respected and beloved by a large circle of friends and relatives. Owing to the suddenness of her death and the hot weather her family decided to bury their mother in the beautiful Little Lake Cemetery, Peterborough, and on Monday last the funeral took place from the residence of her daughter, Mrs. Ellen Choate, the body being taken direct to St. John's English church, the rector, the Rev. J. W. R. Beck, being the officiating clergyman. After the casket was placed in the chancel, the beautiful and impressive service of the Anglican Church was intoned by the clergyman, and the following hymns, "ancient and modern," were sung, accompanied by the organ, the congregation of mourners remaining on their knees: Hymn No. 264, "Thy Will be Done;" No. 289, "So Soon Passeth Away and We Are Gone;" No. 399, "Surely He Hath Borne our Griefs and Carried our Sorrows." After the service at the church the procession formed and proceeded to the cemetery. The attendance of friends and relatives was large, although many had to come long distances. A most striking and appropriate incident, and by the special request of the deceased, was to see her five sons, William, John, Thomas, James and Samuel, and her daughter's husband, John Fee, as the pall-bearers. The floral offerings were large and beautiful, some of them being particularly worthy of mention: Wreath of immortelles, her son, John F. McMurtry; passion cross, immortelles, her grandson, Walter McMurtry; a large passion cross with letters thereon, I. H. S., immortelles flowers by her son, J. A. McMurtry, Toronto; immortelles wreath, her son, Dr. Thomas A. McMurtry, Peterborough; anchor immortelles, her son, S. F. McMurtry, Toronto; bouquets, Mrs. Mason; white lilies, Miss Allen and Miss Mitchell; also a huge wreath of immortelles, with simply Mother worked thereon in flowers, placed on the casket by the family. The late Mrs. McMurtry was baptized into the Church in England, and during her life has always remained a consistent member and communicant of the Anglican Church, and she took much pride in the fact that all her sons and daughters remain members of the same Church. *Requiescat in pace.*

STOFFVILLE.—The members of the Church in this mission met at the residence of Mrs. McLean to bid farewell to the Rev. A. Hart previous to his leaving for Toronto. Mr. Rowden, on behalf of the congregation, read an address (which is beautifully engrossed) to him expressing their appreciation of his devoted services to the Church, and best wishes for his and Mrs. Hart's welfare and success in their new field of labour. A very valuable silver fruit dish was presented with an inscription recording the occasion as a token of esteem and good-will. Mr. Hart replied thanking them for the kindness exhibited to them in the past as well as the present. The company then retired to Mr. Rowden's residence where a bountiful repast was provided; after having done ample justice to the good things, a pleasant evening was spent in conversation and vocal and instrumental music.

DOVERCOURT.—On Wednesday, July 18th, the first garden party of this new parish came off very successfully. The main object of its promoters was to introduce the Rev. Anthony Hart and Mrs. Hart, whose first visit to the neighbourhood was on this day, to the people of the parish, advantage was taken of the opportunity to the fullest extent. The new rector and Mrs. Hart were tendered a most cordial and even enthusiastic reception by the large number of parishioners and other friends assembled, and warm congratulations and sincere good wishes for their prosperity and happiness in this new sphere of labour were the order of the day, or, rather, of the evening. The Committee which had charge of the preparations, and especially the ladies, are to be congratulated upon the result of their efforts. Though the showers earlier in the day kept many friends from a distance away, there was a large and happy throng upon the grounds to enjoy the good things which the ladies had abundantly provided, and the music of the Heintzman Band. The fine grounds of Edward Dawes, Esq., people's warden, where the party was held looked gay with flags and banners and lanterns and a large bon-fire. At the request of Mr. Eastman, warden,

Messrs. G. B. Kirkpatrick and H. C. Dixon gave brief addresses of welcome to Mr. and Mrs. Hart. They spoke in very hopeful terms of the future of the parish. Mr. Hart in reply thanked the people most sincerely for the very warm welcome given to Mrs. Hart and himself, and said that he hoped to be loyally supported in his work by all the people of the parish as he had never worked in a party spirit and his appointment was not a victory for any party in the Church. An incident of this party deserving of notice was the handing in to the rector by a working man, who desires his name to be kept from the public, of a tinne on some profits to form the nucleus of a Church Building Fund. The sum was fifty dollars, besides five dollars for Church expenses. May the anonymous giver be richly rewarded!

St. Barnabas.—The memorial window lately placed in this church by the Dominion Stained Glass Co., 77 Richmond Street West, is a beautiful specimen of decorative art. The central portion of the window is filled with a figure of St. Barnabas, and the side openings with designs of lilies and roses in rich opalescent and antique glasses: The design is well drawn and the coloring rich, effective and harmonious. The window as a whole has an exceedingly beautiful appearance, and reflects credit on both the manufacturers and on the church in which it is placed.

NIAGARA.

ARTHUR AND ALMA MISSION.—Monday, July 16th, was a red letter day at Alma when the corner-stone of Holy Trinity was laid; dimensions of church, which will be built of white brick, are 55 x 25 with stone basement. The corner-stone bearing the following inscription on the face of it: "The Church of the Holy Trinity, erected A.D. 1888, *Laus Deo*," was laid by the Rev. Reginald S. Radcliffe, rector of Mount Forest, the office for laying corner-stone was said by the mission priest. The Elmira Band furnished the music, and the choirs of Holy Trinity, Alma, and Grace Church, Arthur, supplemented by the clergy, rendered the musical portion of the service grandly. When the corner-stone was laid, and whilst the churchwardens were gathering the offerings, the Rev. C. E. S. Radcliffe, mission priest, laid \$61 on the stone for friends unavoidably absent, viz., Mrs. P. L. Spencer, Thorold, \$25; Mr. Elliott, Guelph, \$10; Mr. Walker, Alma, \$10; Rev. P. L. Spencer, Thorold, \$5; Mr. J. C. Chadwick, Guelph, \$5; Mr. H. Selby, Stayner, \$5; Mr. Stidson, \$1. After the benediction the clergy headed by the band re-formed and marched back to a private residence to unrobe, singing, "All Hail the Power of Jesus' Name." The Rev. R. S. Radcliffe delivered a splendid address after laying the corner-stone, and all were greatly impressed with the solemn and beautiful service they had witnessed. After dinner speeches and music were the order of the day; the clergy present and on the platform were: Revs. R. S. Radcliffe and T. Bates, Mount Forest; Thos. Smith and R. S. Locke, Elora; A. Bonny, Moorefield; R. T. W. Webb, Grand Valley; E. Belt, Hamilton; and Messrs. W. E. A. Lewis, W. F. Webb, and H. B. Moore, licensed catechists. There was a nice turn out of church people from the neighbourhood, Mayor White and wife, Mrs. Dr. Henderson and Mrs. Dr. Orton and Mrs. Lewis, vice-president of Women's Guild, from Arthur; Mr. Henry Clarke and Dr. Padget, from Elora. Letters were read from Revs. P. L. Spencer and R. C. Caswall regretting their absence. Proceeds, \$188.00.—"*Laus Deo*."

HURON.

SIMCOE.—The beautiful grounds at Lynnwood, the residence of Duncan Campbell, Esq., presented an animated appearance on Thursday evening, July 5th, the occasion being a garden party under the auspices of the Ladies' Aid of Trinity Church. The attendance was large. The 39th Battalion Band was in good form and contributed several pieces of music to the delight of all. The grounds were handsomely illuminated; while the booths, at which the ladies dispensed the refreshments, were beautifully decorated. The beaming faces everywhere seen and the merry talk and laughter everywhere heard were an index that happiness and enjoyment reigned supreme. The proceeds amounted to \$100.

NEW HAMBURG.—*St. George's.*—A garden party arranged by the "Ladies' Aid Society" on Wednesday evening, the 4th, was both financially and socially a success. The spacious and well-kept grounds of Mr. John Allochin and of "Hemingstone Lodge" adjoining were thrown open, and presented a very attractive scene, being gaily decorated with flags, etc., and brilliantly lighted with lamps and Chinese lanterns, so that all might read the different signs at the various

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arden party n Wednesday nd socially sounds of Mr. lge" adjoiny attractive s, etc., and se lanterns, t the various

white tents, where ice cream, lemonade, strawberries, and other refreshments, also tables and stands, where plain and fancy work and bouquets were freely disposed of. The Town Band generously contributed their services and rendered choice selections, and the church choir rendered vocal music at intervals about the grounds, a number of ladies and gentlemen from Berlin also very kindly assisted in the musical programme. The address by the rector, the Rev. J. Edmunds, thanking the people for their presence was well received. The weather was all that could be desired, and the company lingered till a late hour apparently loth to leave the pretty grounds, which were not deserted till after midnight. The receipts were about \$100, and the ladies are again to be congratulated on their assistance to the new church, their help to this object alone will now amount to over \$300. The pretty new church is fast nearing completion. The vane was placed on the spire this week, and the workmen are now engaged on the interior. What but a year or so ago seemed an impossibility will soon, through the earnest and united efforts of this small congregation, be an accomplished fact. It is expected to open the church early in October, and although the cost is exceeding the original estimate, owing to improvements that have suggested themselves, and the execution of which could not be delayed. The building committee trust with a continuance of generous aid and unabated efforts to complete the church, so that it can be occupied without incurring but a small debt that can be easily managed, at the same time no efforts will be spared to have a church free of any encumbrance as soon as possible.

DELEWARE.—Since her recovery from a long and dangerous illness, the wife of the incumbent of this parish has taken an active interest in the Church and Sunday School. A number of the congregation have subscribed about \$57 as an acknowledgment of her services in training the choir. This kindly action follows an expression of sympathy from the Burwell Memorial Church also of a substantial kind, which should have been earlier acknowledged. This church has now a handsome memorial window in remembrance of Isaac Brock Burwell, founder of the parish.

ALGOMA.

A Trip to the North-West continued.—I must now tell you about my visit to Crowfoot; his camp is 10 or 12 miles off, so I drove there with Mr. Tims in his light wagon and two ponies right across the prairie without any trail, all the Indians are moving now to Crowfoot's camp in preparation for the "Sun dance," which will begin in about 2 weeks. We kept overtaking and passing parties of them, women and men astride on their ponies with baggage behind them on the "travois," and babies packed in among the baggage, dogs also with 'travois' carrying smaller loads. It was a very picturesque sight, the white, scarlet and various colored blankets of the people, and the gay trappings of the ponies, all following one another in single file—children, dogs and foals trotting alongside. We found Crowfoot at home and very pleasant; I presented him with 6 plugs of tobacco, and we stayed about an hour talking. I told him I did not want any more children this year, but next year I should want 20. Mr. Tims was rather taken aback at my suggesting such a thing to Crowfoot, but I thought it best to tell him. He spoke very sensibly; he said you cannot expect to do much with us old people, we are like unwilling horses that have to be pulled along by a bridle and whipped to make go, but by and by it will be different, our children who are rising up will listen to you, when we old people are dead and gone you will have no further difficulty in getting the Blackfeet to adopt white man's ways and to send their children to school. Mr. Tims spoke to him for a long time about the Christian religion and Crowfoot listened very attentively, though several other men in the tent spoke impatiently and some went out. Crowfoot is very graceful in manner, and has finely out features and delicately formed hands. Mr. Tims offered to pray and Crowfoot ordered all the people to their knees, but only a few obeyed. He himself knelt, and ejaculated his approval once or twice. After the prayer I asked if I might speak a few words to him, I spoke of the love and purity of the Saviour, and narrated the story of the woman who was a sinner washing His feet with her tears. He listened very attentively. At Medicine Hat I did quite a little business while the engine was getting water. While we were slowing up approaching the place, I made a map from the window on each side, showing the River Saskatchewan, the railway bridge, position of the town, churches, police barracks, station, etc., also the high and lowland. On alighting on the platform I got hold of an hotel man, and said can you tell me anything about land here, price of land, etc., I want to buy some. He pointed me to a gentleman a little

further off, lawyer and land agent. I introduced myself, and he introduced me to the clergyman, Mr. Lyon, who was on the platform. I told Mr. Lyon that I wanted a site for an institution, he seemed very pleased and I walked up with him to the church, had a look round, and decided on the spot at once, a good commanding site, well protected by surrounding hills, looking right down on the valley quite near the church. We went back again to the station, and I asked Mr. Mitchell, the land agent, to hold those two acres for me, jumped on to the train and off again. Our train was on time at Regina at 12.38 a.m. At 9 a.m. I started in a nice light buggy and a splendid fast trotting grey pony. Reached Piapot's reserve, 28 miles, at five minutes to one, welcomed by Miss Rose, the Presbyterian school-teacher, and had dinner at her house. In the afternoon I held a short service for the few white people, and also visited the Indian camp. Piapot and most of the men were away preparing for the sun dance, others were dancing and beating drums in a large teepee. However, I found 2 men apart from the others and had some talk with them and showed photographs. By this time it was 5 o'clock and time to go on. So I got out my pony and was soon on the trail again 11 miles to Mr. Lash, Indian agent on Muskkowepetung's reserve, arrived there at ten minutes past seven Monday morning, after breakfast and prayers I christened their baby, 15 months old. Then Mr. Lash hitched up his wagonette and pair and drove me to visit the Indian camp. Chief Mushkow was unfortunately away and most of the men, but I left a photograph, and Mr. Lash thinks he will be able to get 2 or 3 children for Elkhorn, he is agent for 4 reserves. He will write me at Elkhorn, and when he has children ready I shall send Cromarty to fetch them. I left Mr. Lash at 10.30 and drove 3 miles to a Presbyterian Indian Institution, carried on on a small scale by a Rev. W. Moore. I think it is going to be a success; he has already 28, but is very short of funds. He was very pleased to see me and gave me some lunch, 2 or 3 boys recognized me and said "Pubgukahbun!" (my Ojibway name) while beaming all over with smiles. When I saw them last year they were in blankets in the camp with long plaited hair.

(To be Continued.)

FOREIGN.

THE LAMBETH CONFERENCE.—For the third time, and under the direction of a third President, the Bishops of the Anglican Communion have assembled in England for the purpose of consulting together in Conference at Lambeth. The 209 invitations sent out have not all been accepted, but a greater number of Bishops meet together on this occasion than previously and thus afford very tangible proof of the growth of our communion throughout the world.

SERVICE IN WESTMINSTER ABBEY.—What was entitled the "opening service" of the Synod took place in Edward's ancient Abbey of Westminster on Monday evening, and consisted of choral Evensong with a sermon by the President. This is the first occasion that the Synod have been permitted to hold a service in the Abbey at all, on the first occasion, Dean Stanley declined to allow the use of the building to a body who sat with closed doors, and whose proceedings he evidently regarded with much suspicion. But the Abbey, though famous for great and solemn functions, as the Archbishop reminded his hearers in his sermon, is not by any means best suited for such; and certainly what impressive thoughts were inspired by the presence of so many of the Church's leaders from all parts of the world, from the grandeur of the ancient Abbey, or from the service itself, were very much depreciated by the want of greater attention to ceremonial detail. There were over 100 in episcopal robes who marched in order of precedence according to their date of consecration, the younger prelates walking first, the two Archbishops on either side of the Dean of Westminster closing the long file. The nave had been placed at the disposal of the members of the Synod, who, having witnessed the procession were scarcely able to follow any further part of the service or hear the sermon. Only the transepts were opened to the public and these were inconveniently crowded. A short time before seven o'clock the organ pealed out the strains of the universally known hymn "The Church's One Foundation," the procession meanwhile passing through the great screen, the Bishops taking their seats in the choir, their chaplains under the lantern, and the several Metropolitans passing on to seats in the sacristarium, the two Archbishops stationing themselves at either end of the altar. The Opening Sentences, which were read by the Rev. S. Flood Jones, bore with them the refrain of the whole service. They were special for the occasion:— Behold, how good and joyful a thing it is brethren, to dwell together in unity! (Ps. cxxxiii., 1) O pray for the peace of Jerusalem: they shall prosper

per that love thee. Peace be within thy walls, and plenteousness within thy palaces. (cxxxii., 6, 7.)

There were also special Psalms and Lessons, the former being Psalms civ, cxlv., and the latter (1) Isaiah xlix. 1—24, read by Sub-Dean Prothero, and (2) Acts ii. 1—22, read by the Dean. The Ely Confession, Tallis's responses, and the canticles to a service by Dr. Bridge, were the chief points of the music, together with Sterndale Bennett's lovely anthem, "God is a Spirit." A special collect for Unity followed the collect for the week. An appropriate addition might have been made to what some people are pleased to call the "State prayers," in a special collect for the President of the United States. In Continental chaplaincies, which are much frequented by Americans, this is the custom, and, we believe, is appreciated as being something more than a mere passing compliment. Before the sermon *Veni Creator* was sung to Sullivan's tune and was very impressive. The Archbishop's address, which we print in another column took over three quarters of an hour in delivery. At its close a missionary hymn by Bishop Cleveland Coxe, beginning with the words "Saviour sprinkle many nations," was sung, and the service closed with the benediction by the Archbishop standing before the altar. The procession retired in reverse order to that in which it entered, the organist playing the spirited "March of the Priests," from Mendelssohn's *Athalie*.

The first session of the Conference opened on Tuesday. This was prefaced by the celebration of the Holy Communion in the chapel of Lambeth Palace. The building, little known, is of special interest, from its associations, to Bishops; for in it till quite comparatively modern days the majority of Anglican prelates, whether home or colonial, were consecrated to their high office. The Bishops began to arrive at half past ten, and certainly they cannot be accused of coming in state to the Council of the Church. There were only three or four carriages, the majority of their lordships favouring Hansom cabs, while a large number walked across Westminster-bridge. Nearly all the Bishops who have accepted invitations, except the Bishop of Nova Scotia, who does not sail till the 9th inst. were present. Their lordships robed in the guard room, and the junior colonial prelates walked first in procession. The American bishops, as visitors, walked by the side of the home prelates; and in the rear of the procession, preceded by Sir John Deane, the Vicar-General, Sir John Hassard, the principal Registrar-General, and Sir John Hanham, the Apparitor-General, came the Archbishop of Canterbury, having at his sides the Archbishop of York and the Bishop of London, and followed by the chaplains to the Archbishop of Canterbury—namely, the Dean of Windsor, Archdeacon Smith, the Warden of Keble, Canon Cadman, Canon, Elwyn, Rev. C. B. Hutchinson, the Rev. M. Fowler, and the Rev. A. H. Baynes. The scene in the chapel was a unique one, there being nearly 150 Bishops present from all parts of the world, exercising common bond of union in the see of Canterbury. The *Veni Creator* was the introit, and the Archbishop of Canterbury was the celebrant.

The Bishop of Minnesota preached the sermon, in which he spoke of the importance of unity in the Church. He noticed a number of hindrances to that unity, and discussed the possibility of a comprehensive union with the Church. After the service the Archbishop entertained his episcopal brethren at luncheon.

Subsequently the first session of the Conference was commenced in the Palace Library. The sittings are held in private. The Archbishop's address appears in another place.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

CLEVER YOUNG MEN.

SIR,—There is at the present time an increasing demand prevalent in the Church of Canada for so called clever young men. Middle aged men with certain redeeming qualifications may be tolerated, but when they exceed that age and pass over into the shady side of life, then toleration ceases. And although their physical condition may not be greatly impaired, and their intellectual powers may be, at least as vigorous as ever, and from their large experience may be capable of greater usefulness in the Church of Christ, these Clever Young Men, yet they are doomed to unpopularity by the shallow, fickle minded of the present generation, who think that the sooner such Clergymen resign their ministerial office or go on down

to the valley of the shadow of death, the better. The Scripture says, "The hoary head is a crown of glory, if it be found in the way of righteousness," and so it is in the sight of God, but not in that of many men and women, especially if the owner of such a head is a Clergyman. A Younger Man even with a semi-bald head (and there are many such) would be more acceptable to them. A Clergyman with grey hair is half ashamed of it, and may be tempted to try to hide it, because it betokens advanced age, and that in a Clergyman is not wanted by many of the present day. And since he could not work, the Church will not, or has not made any adequate provision for his retirement into a quiet private life, he may well "desire to depart and be with Christ, which is far better." The supply of Clever Young Men is fully equal to the demand, and will be if our Theological Colleges continue their present effective operations. Any young Student who after a few months training goes therefrom to do temporary duty, in a Parish (even though the Incumbent thereof, be a Clergyman of large experience and a graduate of one of our Universities) without conveying the impression to some minds (weak minds of course,) that he is immensely clever. He may not be very modest, very refined, nor a very gentleman, but exceeding clever, he ought to be ordained at once and supersede the Incumbent or Rector. The demand however in Canada is limited in extent and character, there is no Archbishopric here, only a few Bishoprics' Deaneries, Rectories, and fat livings altogether too few to satisfy the unlimited ambition of so many Clever Young Men. We would not however recommend emigration to other Colonies or to the Mother Country, but let them get married, and they will then not think themselves nor be thought of as being quite so clever, except by their wives, let them as they ought to be, appointed to country missions and they will find their level, and their cleverness will be found not to exceed greatly their obligations.

METHUSALAH.

WHY THIS DEARTH.

SIR,—In your issue of the 12th inst. the Rev C. A. French refers to the clergy of Algoma, and the vacancies of one-third of the missions of that diocese: while on May 8rd 'Rus in Urbi,' gave us a letter entitled "Why this Dearth?" touching the same matter though with no special reference to Algoma. The question is not asked with sufficient frequency "what are the main hindrances to the spread of true religion in the present day," nor yet the question "what are the causes of hindrance in this or that special yield?" Those who take any deep interest in the extension of the Church will allow that such a question is of paramount moment! while those who have any special love for Algoma would be putting the question to themselves very solemnly. Any one who knows Algoma well can easily give some of the ins-and-outs; but here I will merely touch one vital point. The utter stifling of all inquiry when the character of any Clergyman is attacked or slandered must in the long run have a most prejudicial effect! whatever he may have done or left undone he has a right to be heard, nay, if the Church exists for the development in man of God's attributes of justice and pity, then by denying right to any individual we are as it were cutting the very ground from under our own feet, defeating the very purpose of our own existence; we are altering the constitution of the Church by destroying the status of her priests; and the effect must be to encourage iniquity of every kind in the Body of Christ, and to enable men with least beliefs or no beliefs, and those leading the most improper lives to control the pulpit, and in some cases run the Church.

M.

THE RECTORY SURPLUS.

SIR,—On the last day of the recent Synod there was brought in, among other routine resolutions, one dealing with the distribution of the R.S. upon the principle of former resolutions of Synod. viz., (1.) discrimination in favour of the Incumbents of poorer congregations, (2.) resolution of the quota of Clergymen who had already very large means, especially if they derived a considerable part from other endowments than the Rectory Fund. Mr. J. A. Worrell refused to permit this to go before the house—enforcing his refusal by a threat to count out the house—on the ground that (although the Rectors themselves had in this as in former years drawn up the usual resolution in the usual lines) the members of the Synod in general had a right to have the whole merits of the case investigated, before them and act with their eyes open in the matter. He offered to permit the first phrase of the resolution to be put, but not the rest of it which would be like passing the VI Commandment with the omission of "no" and refusing to consider the advisability of afterwards introducing the "no." Such a proceeding being revolutionary, revising all the princi-

ples of preceding legislation on the subject. I (and other Rectors) balked Mr. Worrell's purpose by using the same instrument as he—a threat to count out the house. After recess a compromise was agreed upon, by a motion of Mr. Clarkson, seconded by Rev. J. P. Lewis, referring the matter to the Executive Committee to deal with absolutely on the *express understanding* that the E.C. should make a thorough investigation into the merits, on behalf of us as representing the Synod, of the whole case.

2. Shortly after the Synod week, a special meeting of the E.C. took up the matter and after a few hours discussion passed it by a bare majority—a resolution precisely of that revolting character which had been objected to and *without making any pretence of considering the merits of the case at all.* They have not done at all what they were instructed to do, ignoring completely the express basis of the compromise—*thorough investigation.*

3. The effect of their proceeding is to give as much to Incumbents already possessing incomes of \$2000 or \$3000 per annum, and to those who are getting *not so many hundreds of dollars, and who have been engaged for years working up poor Mission Districts without Stipend guaranteed.* These latter have actually (there are only three or four altogether) given up pupils and school work in the hope of being able to devote themselves entirely to their Sacred work, through the help denied from this source, they will be forced to resort again to such resources, while the money denied them is given to men who, practically, have no personal need of it or very little of it.

4. The tension of all former legislation in Parliament and Synods has been to make an allowance for such cases of a *first charge* upon the fund, and to lessen the incomes of the less needy for their sakes. The phrases "parishes situated in the poorer parts of the city," and "Churches having private entertainments," will be found expressly in the former resolutions of Synods, corresponding with reference in the Act of Parliament (passed by Synod in 1866 and 1878) to the propriety of observing "proportion" in the matter of distribution from time to time. The same Acts contain illustrations of the idea of *proportion* in the scale of incomes provided for the Rectors in (1) cities, (2) towns, and (3) country places. I cannot conceive a greater outrage upon the principles upon which Church benefices are every where dealt with than this action of the E.C.: nor can I imagine how they could so completely ignore the very terms of the compromise upon the basis of which they were given power to act. Such usage of trust money is little better than the arrogation of the whole to St. James' Rector which formerly obtained. It is only a question of degree: they have returned to the same principles only now the funds are proposed to be sown broadcast; without regard to the degree of real need and use, instead of being left altogether in one quarter where it was very little needed.

RICHARD HARRISON.

P.S. I am engaged in compiling extracts from 'State Papers' of 1836, circete, to show that the principles of *discrimination* was carefully observed from the first inception of the Canadian Rectory work and legislation. This compilation will probably be issued in pamphlet form, meantime some notice should be taken of the extraordinary and unconstitutional action of the Exec Com., of Synod.

R. H.

PRAYER TO THE MOTHER OF GOD.

SIR,—Some correspondence has recently taken place between the Rev. James Simpson and the Bishop of Nova Scotia respecting the intercession of the Saints. A criminal was executed at the Charlottetown jail on the 10th inst. at which Mr. Simpson said the following committal:—

"The glorious Cross and Passion of our Lord Jesus Christ, and the mighty intercessions of the Mother of God and all the Saints, be between thee and thy ghostly enemies at this the hour of thy departure, and the blessings of God." The Bishop in his reply to this says, "The words which you quote in your note, are not an invocation of the Blessed Virgin Mary, and therefore in using them, you have not laid yourself open to the charge which you say has been brought against you, of acting disloyally to the Church of England. The church has not, so far as I am aware, asserted or taught that the children of God in the invisible world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and therefore the pious desire and aspirations that the whole of such prayers might be an aid to a criminal at the point of death for defeating of his spiritual foes is not other than right and fitting. The one thing which in my judgment, is liable to misconception, on the part of hasty and ignorant persons, is the special mention of the Mother of God; which, to such people might seem to imply an assumption of the Mediatorship of our Blessed Lord, and an infringement of His right,

'who ever liveth to make intercession for us.'" This recalls to my mind a sermon by the gifted Robertson of Brighton, on "The Glory of the Virgin Mother." His penetrating intellect probed this, to Protestant minds, most revolting idolatry of the Roman Church, and found that it originated in a deep and legitimate want of the human soul. After tracing the gradual growth of marioltry through the works of early Christian, art he says:—

"No error has ever spread widely that was not the exaggeration or perversion of a truth. The doctrine of the worship of the Virgin has a root in truth, no mere cutting and uprooting can destroy it. But disengage the truth from the error proclaim the truth and leave the errors to themselves. The truth will grow up and the errors will silently and slowly wither. What lies at the root of this ineradicable Virgin-worship; I believe the truth to be this. Before Christ, the qualities honoured as divine were peculiarly the virtues of the man; courage, wisdom, truth, strength. But Christ proclaimed the divine nature of qualities entirely opposite; meekness, obedience, affection, purity. He said that the pure in heart should see God. He pronounced the beatitudes of meekness and lowliness and poverty of spirit. Now, observe these were all of the order of graces which are distinctly feminine, and it is the peculiar feature of Christianity that it exalts not strength, nor intellect, but gentleness, and lovingness and purity. "Here was a new and strange thought given to the world. It was for many ages the thought; no wonder it was the one great novelty of the revealed religion. How were men to find expression for that idea? What marvel if the early Christian found that the Virgin-mother of our Lord embodied this great idea! What marvel if he filled out and expanded the brief sketch given of her in the Gospels, till his imagination had robed the woman of the Bible with the majesty of the Mother of God! Can we not feel that it must be so? Instead of a dry, formal tongue of theology, the Romanist presented an actual woman endowed with every inward grace and beauty, and pierced by sorrows, as a living object of devotion, faith and hope—a personality instead of an abstraction. But it is an idolatry in modern Romanism a pernicious and most defiling one. The worship of Mary overshadows the worship of the Son. The love given to her is so much taken from Him. Nevertheless, let us not hide from ourselves the eternal truth of the idea that lies beneath the temporary falsehood of the dogma. Overthrow the idolatry; but do it by substituting the truth. "Now the truth alone which can supplant the worship of the Virgin is the perfect humanity of Jesus Christ. Our humanity is a whole, made up of too opposite poles of character the manly and the feminine. In the character of Christ neither was found exclusively, but both in perfect balance. There was in Him the woman-heart as well as the manly brain—all that was most manly, and all that was most womanly." Some time ago, the Bishop of Gloucester and Bristol preached in the Cathedral from the words "Between us and you there is a great gulf fixed," Luke 26v. 16cap.

The Bishop said, "That there was one question yet remaining, which previously (as he ever avoided controversy) he had not sought to answer. The question, however, had lately been forced upon them, and might at any rate in its portion, very properly be considered. It was simply this:—If the living and the departed are thus in communion, can they pray for each other,—the living for the departed, and *vice versa*." The learned prelate observed "that though it might at first seem arguable, that, as there was a real communion between the living and the faithful departed, and as we could, here on earth, properly and hopefully pray for each other, so we still might when one part were on earth no longer. But to such an argument the Bishop showed that there was this important counter-consideration, that we were still in a state of probation, while for them, every argument led us to conclude that probation was over. This difference the Bishop illustrated by various testimonies from Holy Scripture, and especially by the solemn words chosen as the text for the sermon. After noticing some difficult texts the Bishop drew the conclusion, that to pray for the dead, when thus all was done or undone for ever, could not possibly be considered other than precarious. He adverted to the doctrine hereon of the Church of England. He freely conceded that there were prayers for the dead in the early Church; but at the same time showed on the one hand, of what a limited and restrained character they were, and on the other hand, how soon they became corrupted, and how public prayers were offered for those actually presumed to be in *Gehenna*. Moved by this, the Church of England in her public services stopped short with commemoration of the faithful, and certainly as far as such services went, *did not sanction Prayers for the Dead*. The Bishop touched on private prayers for the dead. His judgment was, that such prayers could only be considered, at best, as irrepressible utterances of hope and that, as prayers, they could never be soberly deemed otherwise than highly doubtful and precarious." On the same

mission for us," by the gifted of the Virgin probed this, to story of the Ro- ated in a deep ul. After tracing gh the works of y that was not uth. The doct- a root in truth, destroy it. But oclaim the truth The truth will d slowly wither. able Virgin-wor Before Christ, e peculiarly the , truth, strength. ture of qualities ience, affection, heart should see of meekness and v, observe these h are distinctly re of Christianity lect, but gentle- Here was a new rd. It was for it was the one ion. How were ? What marvel e Virgin-mother a! What marvel f sketch given of on had robed the y of the Mother tbe so? Instead he Romanist pre- ith every inward rrows, as a living a personality in- idolatry in mod- ost defiling one. he worship of the much taken from e from ourselves lies beneath the gma. Overthrow tuting the truth. nplant the wor- manity of Jesus made up of too y and the feminine. as found exclusive- ere was in Him nly brain--all that most womanly." uester and Bristol he words "Between " Luke 26v. 16cap. as one question yet ever avoided con- ver. The question, on them, and might rly be considered. g and the departed ray for each other, d vice versa." The ough it might at e was a real com- faithful departed, properly and hope- ill might when one t to such an argu- re was this import- were still in a state argument led us to r. This difference s testimonies from the solemn words on. After noticing w the conclusion, us all was done or ibly be considered ed to the doctrine He freely conced- e dead in the early bowed on the one ined character they soon they became rs were offered for Jehenna. Moved by her public services ion of the faithful, ices went, did not he Bishop touched His judgment was, onsidered, at best, hope and that, as ly deemed otherwise us." On the same

text from which the learned Bishop Ellicott preached, the Rev. John Wesley says:—

"And he cried and said, Father Abraham, have mercy upon me." "I do not remember in all the Bible any prayers made to a Saint, but this. And if we observe who made it,—a man in hell,—and with what success, we shall hardly wish to follow the precedent. Oh let us cry for mercy to God, and not to man! Let us beg our living friends to give us all the help they can, without waiting for assistance from the inhabitants of another world. A gentleman of great learning, the honorable Mr. Campbell, in his account of the middle state published not many years ago, seems to suppose, that wicked souls may amend in hades, and then remove to a happier mansion. He has great hopes, that 'the rich man,' mentioned by our Lord, in particular, "might be purified by that penal fire, till, in process of time, he might be qualified for a better abode. But who can reconcile this with Abraham's assertion, that none can pass over the great gulf," may we not probably suppose, that the spirits of the just, though generally lodged in paradise, yet may sometimes, in conjunction with the holy angels, minister to the heirs of salvation? It is a pleasing thought, that some of these human spirits, attending us with, or in the room of angels, are of the number of those that were dear to us, while they were in the body. The knowledge of our benefactors will add to the happiness of those spirits who are already discharged from the body, that they are permitted to minister to those whom they have left behind? An indisputable proof of this we have in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, 'I am of thy fellow servants, the prophets;' not God, nor an angel, but a human spirit. And in how many ways may they minister to the heirs of salvation. Some of the happiest hours of my life I have spent meditating in the "City of the dead,"—the Church Yard—thinking of the life scenes of departed friends who have thrown off the burden of the flesh. Their memory always remain fresh. The memory of the dead should be cherished as a consecrated thing. The "Communion of Saints" implies not only fellowship of holy persons one with another on earth, but a fellowship of holy persons with kindred spirits withdrawn from earth. It will do us good to think about the dead. It will arouse us to a deeper consciousness of the unseen world, and its untried realities, and so quicken our diligence in preparing to meet them. To whom under God is the Church of Christ indebted for its present strength and growth and prospects in the world? To the dead who braved the assaults that were made upon the faith of the Gospel? To whom are we indebted for much tender care, and earnest intercessions in our behalf, for words of instruction and warning, and entreaty, the silent influence of which remain with us to this day? To the dead. And now that they are gone, should we hold them at a distance from us, as if they were strangers. The mariner on a long voyage pledges to the health of "friends astern," until half-way to his destination, and then, "friends ahead." We are all embarked on the voyage of life, and whether we have passed over more or less than half of it, let us cherish the memory of "friends ahead" who have passed the "waves of this troublesome world" and now tread the immortal shores. And who has not "friends ahead?" Who counts not a loved one in that cloud of witnesses above us which the apostle represents as gazing down upon us. We believe in the "Communion of Saints."

July 15th, PHILIP TCCQUE.

ALGOMA.

SIR,—With your kind permission I have to make grateful acknowledgment of responses to my letter which appeared in DOMINION CHURCHMAN: but as the generous donors desire it, I simply state that I have received \$5 from "Anon, West Toronto," and \$100 from "A Friend, Port Hope." God grant that there may be many such friends. At the same time I would say, I have received \$14 for the Asplin Mission, from Major Nixon, Eng., and duly handed it to the Treasurer. The fear of Mr. Editor before my eyes when I last wrote made me forget to tell my friends, that, if they will help me to complete the work proposed, I am prepared to furnish Stanleydale Church, with Surplice, Stole, Communion Vessels (Nickell Silver,) Linen, and a small Font, none of which are there now, nor is the building in a fit state to receive them. I have not yet got a "surpliced choir," so, if any Parson would accept four or five "boy's surplices" in good order, I would send them, simply saying, "first come first served."

Yours &c., WILLIAM CROMPTON. July 12th,

—What shall a prisoner of Providence do? He can not go; then let him stay. He can not work; then let him learn the divine secret of rest.

SKETCH OF LESSON.

9TH SUNDAY AFTER TRINITY. JULY 29TH, 1888.

The New King and the Old Prophet.

Passage to be read.—1 Samuel xi. 1—xii. 5.

Our lesson to-day sets before us two men,—the new king, Saul, whose appointment we saw in last lesson, and the aged prophet, Samuel, who is handing on to Saul the reins of government which he had so long held in his own hands. What will Saul's life be like? Will it be like that of the holy Samuel? Look first at

I. *The King.*—What does he do as soon as he is appointed to his high office? Assemble an army? Build a splendid palace? Erect a magnificent throne? Levy taxes from the people? No, he goes back to his home in Gibeah, to his former occupation, the tending of his father's cattle. (Ch. xi. 5). He waits for God to show him how and when to act.

But he has not long to wait. The Ammonites on the east of the Jordan, old enemies of Israel, who had long ago been subdued by Jephthah, (Judges xi. 32-38), but who have since grown strong again, lay siege to Jabesh-Gilead, and exact very cruel and humiliating conditions from her inhabitants. A short respite being granted, the citizens send messengers to Israel, who fill the people of Gibeah with grief by their sad tidings (v. 1-4). The message comes to Saul. He sees the people weeping, and is immediately inspired with energy and enthusiasm. The Spirit of God comes upon him. He sends a warlike message throughout the tribes calling all Israel to arms. (Compare the "fiery cross" of the Highlanders). His summons is immediately obeyed, and at the head of a great host he marches with the utmost rapidity to Jabesh-Gilead, and before the time of respite has expired, delivers the city by utterly defeating the Ammonites (vv. 5-11).

Does his success fill Saul with pride? No. To his energy and enthusiasm he adds modesty and moderation. He had all at once become universally popular, as is usually the case with a successful general. But there were those who despised him (x. 27), and the people now desired that these should be put to death. But Saul will not hear of it. He is not revengeful, he fully forgives his enemies, while the people joyfully proclaim him king (xi. 12-15). We shall have to return to Saul again, and to see sad changes in him.

Meanwhile look once more at

II. *The Prophet.*—Samuel had grieved when the people demanded a king (viii. 6). He felt that it was disloyal to God. But when God bade him yield to the people's demand he loyally obeyed, and himself looked out and anointed a king (xi). Now, in rejoicing at the victory, and at the appointment of Saul, Samuel may feel that he is forgotten, and may foresee that God Himself will be treated even as His prophet has been. He, therefore, reminds them of what he had done for them, and calls upon them to bear testimony to the integrity with which he had walked before them all his life, which they joyfully do (xii. 1-5). Then he tells them how often God has delivered them, and how they have sinned in asking a king (vv. 16-19). Yet, even now, the prophet promises that if they will only serve God He will bless them, while if they forsake Him He will punish them. He promises, moreover, that he himself will never cease to pray for them (vv. 20-25). Noble old Samuel! From childhood to old age hast thou been faithful to God, and a kind and wise friend to His people? What a pattern art thou for us all!

A STRANGE SLEEPING-PLACE.

We've lost our dear Harry, our own little boy!
Oh, where can the little one be?
We've searched every corner and nook of the house;
Nurse wants him to come to his tea.

Let's look in the garden. Alas! he's not there!
The shadows of evening have come.
"Oh, Harry!" cries mother, her heart full of fear,
"Come home, my wee darling, come home!"

But what is the matter with Oscar just now?
He seems quite excited and wild;
And what do I see, in the back of his couch,
But the dress of my dear little child?

Asleep in the kennel, curled up in the straw,
His rosy face pressed on his arm;
While honest old Oscar lies down by his side,
To keep his companion from harm.

"Oh Harry, you rogue! you have frightened me so!"
Cried mother, her heart full of joy.
"You never must sleep in the kennel again,
Or I'll think you a naughty wee boy."

—The Prize.

MORE FOOD ANALYSES.

OFFICIAL ACTION BY THE MASSACHUSETTS STATE BOARD OF HEALTH.

There is no more useful work in which health authorities can engage than the examination of the various articles sold to the public for food, drink and medicine.

The agitation for the passage of laws to expose and punish food adulterations in the United States, is being aided by action of this kind taken by the Boards of Health of several of the States, Ohio and Massachusetts, following the course of the Inland Revenue Department of the Dominion, have published the names of many of the impure or unwholesome articles examined. Among them are the following brands of alum baking powders: Davis', Silver Star, Forest City, A & P., Silver King, Kenton, Cook's Favorite, Gem, etc. This is a most effectual way to stop their sale; as no one will buy any alum baking powder knowingly.

Massachusetts analysts have tested the various cream of tartar and phosphate baking powders sold in that State, and they report that the Royal baking powder is superior to all others in purity and wholesomeness, and contained nearly 20 per cent. more strength than any other. The exact determination as to strength of the several brands was as follows:

RELATIVE LEAVENING STRENGTH.

Name.	Cubic in. gas per oz. powder.
Royal	126.15
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The official tests in both the United States and the Dominion likewise prove the superiority of the Royal in purity, strength and wholesomeness.

TELL THE STORY.

Ages ago the devout Psalmist declared as the consequence of his own pardon and renewal, "Then will I teach transgressors Thy ways, and sinners will be converted unto Thee."

But sometimes believers forget this Scriptural example, hence Mr. Spurgeon, in a recent sermon, gave the following earnest and suggestive exhortation:

"If you know Christ tell others about Him. You do not know what good there is in making Jesus known, even though all you can do is to give a tract or repeat a verse. Dr. Valpy, the author of a great many class books, wrote the following simple lines as his confession of faith:

"In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

"Valpy is dead and gone; but he gave those lines to dear old Dr. Marsh, the rector of Beckenham, who put them over his study mantel shelf. The Earl of Roden came in and read them. 'Will thou give me a copy of those lines?' said the good Earl. 'I shall be glad,' said Dr. Marsh, and he copied them. Lord Roden took them home and put them over the mantel shelf. General Taylor, a Waterloo hero, came into the room and noticed them. He read them over and over while staying with Earl Roden, till his lordship remarked, 'I say, friend Taylor, I should think you know those lines by heart.' He answered, 'I do know them by heart, indeed, my very heart has grasped their meaning.' He was brought to Christ by that humble rhyme. General Taylor handed those lines to an officer in the army who was going out to the Crimean war. He came home to die; and when Dr. Marsh went to see him, the poor soul in his weakness said, 'Good sir, do you know this verse which General Taylor gave to me? It brought me to my Saviour, and I die in peace.' To Dr. Marsh's surprise he repeated the lines:

"In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

"Only think of the good which four simple lines may do. Be encouraged, all of you who know the

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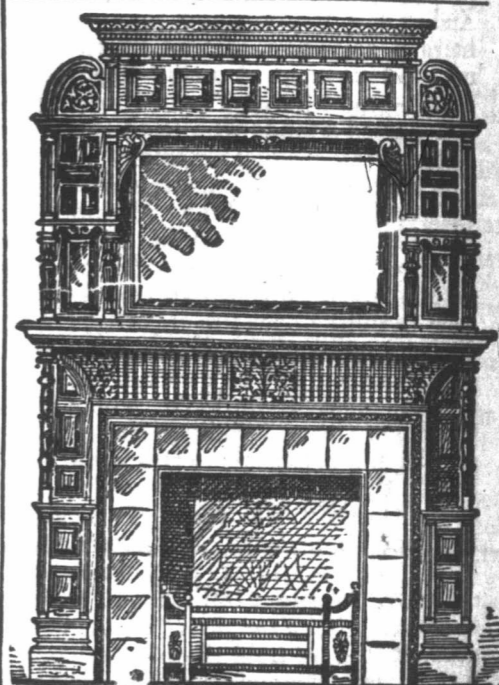
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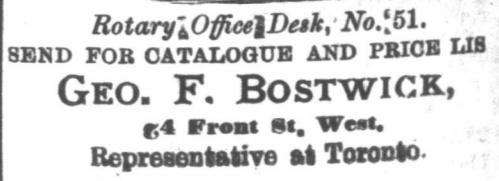
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healing power of the wounds of Jesus. Spread this truth by all means. Never mind how simple the language. Tell it out; tell it out everywhere, and in every way, even if you cannot do it in any other way than by copying a verse out of a hymn book. Tell it out that by the stripes of Jesus we are healed.

THE DEAD MAN'S KEY.

A story is told of an English minister who, being called to pray by the bedside of a dying man, sought to take him by the hand, in token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bedclothes, and the minister prayed without it. Presently the man died, and then, as his hand was uncovered, the mystery was explained; he was holding in his hand, with the grasp of death, a key—the key of his safe where his money was kept.

The Lewiston Journal tells of a man in Durham, Me., who was very penurious and a very determined man. He died at an advanced age. On his deathbed he kept his right hand closely clutched. As he drew his last breath he tightened his hold. Everybody there knew what he held in that hand; it was the key to the chest in which he kept his gold.

As his nerveless hands unclosed, the key dropped from them and clattered against the bedside. As if to hold it even after he was dead, the miser had tied the key about his wrist by a strong cord, which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key of his money chest tied to his wrist.

"And what became of the gold?" "Oh, the heirs have taken care of that just the same! They split open the chest with an axe, and divided the gold, and let the miser keep the key about his wrist." He is now mouldering in the grave, and the key is rusting beside him. We brought nothing into this world, and it is certain we can carry nothing out of it.

What shall it profit a man if he gain the whole world and lose his own soul?

THE BURDENS OF WOMANHOOD.

Thousands of women are silently suffering untold misery, simply because they shrink from consulting a physician in those numerous complaints arising from functional irregularities and disorders. Many a modest girl and woman prefers to bear her heavy burden in silence rather than go to the family physician for advice. All sufferers from this class of disorders can, however, find prompt and sure relief in Dr. Pierce's Favorite Prescription. It is a specific in such cases, and has brightened the lives of countless women by restoring them to perfect health.

REST ALL WITH GOD.

A great many persons pray that they may be kept from poverty. Not many persons pray that they may be kept from riches. Is this because the Bible teaches that there are greater dangers in poverty than in wealth? Or is it because they personally think that it would be pleasanter to meet the temptations of poverty? A great many sick persons pray that they may be restored to health, if it be God's will. Not many sick persons pray that they may be taken away from earth just now, if it be God's will. Indeed, there are those who think it would be wrong to pray even submissively for death, while it would be quite right to pray submissively for privileged life. Yet who shall say that prolonged life here on earth is always a greater blessing than death? And, after all, is it not the better way to leave the choice in any such matter with the Lord, who alone knows what is better for us and for his cause? And why should we be less privileged to indicate to God our preferences in one direction than in another in an emergency? "Is it wrong for me to pray that I may die?" asked a Christian sufferer, who was enduring patiently the progress of an incurable disease. "It is no more wrong for you to pray to die than for you to pray to live," answered the clergyman to whom her question was addressed. And he added,

"God knows whether life or death is better for you. It is for you to trust your case to him restfully, telling him of your personal preference in childlike confidence, and leading him to decide for you in a matter which is clearly beyond your knowledge." It is well for a Christian to be in that frame of mind and heart which contentedly rests everything with God.

DON'T BE HUMBUGGED

with the foolish idea that Catarrh cannot be cured! The world moves, and medical science is progressive. The proprietors of Dr. Sage's Catarrh Remedy will pay \$500 reward for a case of Nasal Catarrh, no matter how bad or of how long standing, which they cannot cure. Remedy sold by druggists, at only 50 cents.

TAKE THE CHILDREN TO CHURCH.

But "do they not have the Sunday Schools?" Yes; and a well-equipped and Christ-presenting Sunday School is the right arm of a church. But a right arm is not the main body, and an arm severed from the body is a bloodless and impotent thing. All honour to the zealous, devoted Sunday School teacher. He or she is often an actual pastor or shepherd to guide to Jesus those who have no spiritual guidance at home. But the Sunday School never was ordained to be, and never can be, a substitute for the regular services of the sanctuary.

Bring your children with you to church, dear friends. It is their nestling-place as well as yours. Are you quite certain as to what your young swallows and sparrows may be about while you are sitting in your pews?

How do they spend the Lord's Day at home? If you commit the sin of beginning the day with your Sunday newspaper, you may be quite sure that the boys and girls will be deep in the police reports and fashion and gossip and wretched scandals of those Sabbath-breakers while you are listening to the sermon.

SHALL TIRED MEN GO TO CHURCH.

Three gentlemen were in conversation. Said Mr. A. to Mr. B. (who was an editor). "Mr. B. I must thank you for giving us Talmage's sermons in your Sunday morning issue. I enjoy staying home on Sunday morning to read them."

Said Mr. C. to Mr. B.: "My dear sir, can't you arrange to give that sermon in your Monday's issue, so that Mr. A. can go to church on Sunday, as he should, and stay home Monday morning to read Talmage?"

Mr. A. replied; go to church?—Why, I don't go to Church. After such a busy week I need rest on Sunday, and I feel more like lounging about home than fixing up for church."

To which Mr. B. said: "Amen."

Mr. C.'s reply was earnest and practical. Said he: "Gentleman, I appreciate every word you say. You both know there is no busier man in town than I am. I grow so weary that I can hardly sleep; and you will always find me at church on Sunday. I go there for absolute rest, where my mind can entirely forget its week day thoughts in the contemplation of divine truth and love, and where body and soul can unite in the worship of God. It is because we need rest that God bids us worship him, and I advise you to throw Talmage and lounging aside, and enjoy your duty."

The conversation was ended, but we trust not its influence. And we reproduce it here, because it is thought many a man should consider who makes rest and idleness and a slothful disregard for the commands of and duty to his God.

HINTS TO HOUSEKEEPERS.

A BLACK CHIP HAT.—To renovate a black chip hat, add to one pint of cold water a teaspoonful of spirits of ammonia; use with a soft brush (a nail or tooth brush will answer the purpose), and when well cleaned, rinse with cold water and place in sun to dry. Do not soak or scrub sufficiently to destroy shape. It will look like new.

GINGER CAKE.—Good—keep a long time. 1 cup brown sugar, 1 cup Orleans molasses, 1 cup sour milk, 1/2 cup of lard and butter mixed, 3 cups flour, heaped full, 2 eggs, 2 teaspoonfuls soda dissolved in warm water, 2 teaspoonfuls cinnamon, 2 teaspoonfuls ginger, salt to taste. Bake in moderate oven. Bake in 2 deep pans.

FRENCH PICKLES.—100 cucumbers moderate size, washed and laid in a jar, cover with water, turn the water off in kettle, add one pint of salt, boil up and skim, turn over cucumbers, let stand 48 hours, rinse in cold water and drain, sprinkle on mustard, peppers, horse radish; pour on vinegar, scalding hot. They are splendid.

CITRON PRESERVES.—Pare, core and slice, or cut in fancy shapes. For six pounds of citron use six pounds of sugar, four lemons, one-fourth pound of ginger root. Boil the slices in a granite ware kettle, in a little clear water, for half an hour, or until they look clear: then drain them. Save the water, and put the slices into another dish with a little cold water; cover them, and let them stand overnight; in the morning bruise the ginger root, wrap it in a thin muslin cloth, boil in three pints of clear water till the strength is boiled out of it, remove the root, put in the sugar, and when it is melted place over the fire, boil and skim. Put in the citron and the juice of the lemons. Boil them till the citron is transparent. Put into cans or jars and pour the syrup over them.

THE BISHOP OF MANCHESTER ON CHRISTIAN BURIAL.

At a recent Conference held under the auspices of the Church of England Burial, Funeral, and Mourning Reform Association, in the mayor's parlor, town hall, Manchester, the Bishop of Manchester, who occupied the chair, said that day they had nothing to do with the burning question of cremation. There was a popular sentiment in favor of burial. That sentiment was his own, and as he had convinced himself that one could so bury a body that it should not do injury to the living, he had come to the conclusion that he ought to support a reasonable form of interment; but then it must be a reasonable form. So to bury a body that it should be the origin of the seeds of deadly disease was neither reasonable nor charitable, nor, he would fain hope, in the present state of human knowledge, any longer possible. What was it then that made a buried body the seeds of fatal disease to the living? He believed it was enclosing the body in a solid coffin, or in a brick grave, or in a stone vault. What they desired was that the body should be brought into immediate contact with the earth, in order that, through the pores of the earth, the air might obtain access to the body and secure its resolution without promoting the exhalation of noxious gases, or the permanent corruption of the soil. Therefore, it seemed to him that as a Funeral Reform Association the thing they ought to aim at was this—to put an end to all solid coffins, brick graves, and stone vaults. Some people objected to the rapid resolution of the materials of their friend's bodies to another form, but in view of the fact that under any circumstances the softer parts of the body resolved themselves into material of another form in about six weeks this objection was manifestly ridiculous. But these people said: "What about the burial of a body which appears to be dead and is not really so;" and "We want a solid coffin in order that it may prevent that offensive odour which is sometimes experienced in the interment of people." No doubt they did if they kept the body as long as it had been customary to keep it. But he (the bishop) said again there was no need to keep it so long. Any one of them might be absolutely certain, in the present state of human knowledge, when a body was dead. They knew that the living body had a temperature of its own; as long as it remained living [its temperature was different from that of surrounding inanimate matter. All they had to do then was to take a thermometer and lay it upon the body and upon the table which stood beside the body and notice the regis-

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ter; if the register were the same in both cases that body was certainly dead. There was, therefore, no possibility in the present state of human knowledge of getting a body buried which was only apparently dead. He thought that ought to be a satisfactory answer to the fears of the nervous, and, therefore, as the solid coffin was not necessary if they did not keep the body too long a time, he thought they might abolish at once the solid coffin. And what respect did it show to the dead body to keep it indoors for a long period? What possible pleasure could any living friend take in watching those ghastly mortal changes that took place and utterly defaced the marble beauty of a body recently dead? Surely it would be infinitely better, infinitely more in harmony with the feelings of affection, to retain as the last impression of our friend's faces that which it had before those mortal changes set in. But others said, "I like to have a stately catafalque and a magnificent coffin; it shows respect for the dead person." Whether was it more respectful to the body of the dead person—for the dead person was not there—to bring it into such contact with the kindly earth that it should speedily mingle with that earth, or screw it down into a permanent coffin, where it was made the victim of prolonged putrefaction? He said at once it was far more respectful to the dead body to have it borne to the grave either in an open bier or in an open coffin. And he said, moreover, that he thought generally the very best form of interment was the simplest and the least expensive form. Let wealthy persons establish the fashion of simple funerals; they could do it if they liked. The burial of a person in a very simple and destructible coffin, surmounted by a few simple flowers, was most in accordance with the bright hope of Christian resurrection.—*Manchester Courier.*

Poison the fountain and the stream is impure; poison the blood, and its taint is carried through the entire system—those innumerable veins and arteries carry disease and death instead of life and vitality. As a result, you have Headache, Scrofula, Dyspepsia, Kidney Disease, Liver Complaint and General Debility. An inactive liver means poisoned blood: Constipation means poisoned blood: Kidney disorder means poisoned blood. The great antidote for impure blood is Dr. Pierce's Golden Medical Discovery. Acting directly upon the affected organs, restores them to their normal condition. "A word to the wise is sufficient."

PUBLIC WORSHIP THE DUTY OF ALL.

"I can read my Bible and say my prayers at home" is the stock excuse for not going to church. It is to be feared that while many say they can do this, few do it. But what if they do, is that enough? Supposing that men could perform "at home" all the acts of worship for which they assemble and meet together in church, would they fulfil their duty to God by entering into their chambers, or gathering their families about them in their own houses? Certainly the early Christians did not think so; our forefathers in England did not think so. In times of persecution they might have said their prayers at home, but they persisted in holding assemblies for worship in the teeth of the law, and at the peril of their lives. The reason is plain. They thought public worship a duty—a duty to God: and they did their duty at all risks. All honor to them for it!

Such conduct ought to make us think. What is there in public worship to render it of such importance that nothing can take its place?

1. *God ordained it.* "Gather the congregation" is His Word. The early Christians attended daily service in the Temple, and began from the first to have public meetings of their own for worship; particularly they came together "to break bread," that is for Holy Communion. And St. Paul rebukes those whose manner was to "forsake the assembling of themselves together."

2. *It proclaims before the world the greatness and goodness of God.* Let us illustrate this. There have recently been Luther and Wycliffe commemorations. Observe the course taken by those who promoted these movements. They did not urge the admirers of those famous men to read their lives, or to study their writings at home, or to

meditate in secret on the benefits which they had conferred on mankind. No; public meetings were held, and speeches made, in praise of those whom they delighted to honor. It was proclaimed to the world that they ought to be had in remembrance. Their merits and works were set forth at large. The object was to stir up feelings of gratitude and admiration towards them. Without public meetings this could not have been done.

There is a like reason for public worship. In church we sing God's praises; we hear of His wonderful doings towards the children of men; "in His Temple doth every man speak of His honor." Public worship is the church's witness to God before the world, which might else forget Him, and by means of it reverence and gratitude, fear and love towards God are stirred up in men's hearts. Prayer and Bible readings at home, necessary as they are, would not do alone, for we have to let men know that our God is great, and worthy to be praised.

3. *In Church Christians meet as the one great Family of God, the Father of all.* We cannot do this at home. Private prayers and family prayers cannot fill the place of public worship. For in church we come before God as the congregation of His people; "rich and poor meet together; the Lord is the maker of them all. We come together as brethren in Christ, children of God, the "one Father," and of the church, which is "the Mother of us all." The distinction of rank, class, trade, learning are left behind at the door; all equal are within the church's gate."

All distinctions are left behind, are they? Well, no; not always. Who do not know churches in which there is a very plain distinction, visible to the eye, between the pews of the rich and the benches of the poor? The former have comfortable cushions, and hassocks, and perhaps carpets, hat pegs, and umbrella-stands, too; some may even yet be found which seem, to use the words of a witty bishop, as if they had been "inoculated with the drawing room, and taken the infection very kindly." But the latter, the "free seats" for the poor, are not only in the worst part of the church, as a rule, but too often, even if they are wide enough to kneel in, are without anything to kneel upon.

CONSUMPTION CAN BE CURED.—By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitcodiac, N.B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c, and \$1 size.

STAND BY YOUR COLORS.

AN INCIDENT IN THE AMERICAN WAR.

A dozen rough soldiers were playing cards one night in camp. "What on earth is that?" suddenly exclaimed the leader, stopping in the midst of the game to listen. In a moment the whole squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The leader approached the tent on tiptoe.

"Boys, he's a-praying, or I'm a sinner!" he roared out.

"Three cheers for the minister!" shouted another man of the group as the prayer ended.

"You watch things for three weeks! I'll show you how to take religion out of him!" said the first speaker, laughing. He was a big man; brave in action, rough and ignorant in mind.

The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him.

"Oh, the little ranter is no better than the rest of us," answered the ringleader. "He's only making believe pious. When we get under fire you'll see him run. These pious folks don't like the smell of gunpowder. I've no faith in their religion! A christian soldier indeed!" and he laughed contemptuously.

In a few weeks the regiment broke camp, marched towards Richmond, and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and when the line was re-formed behind the breastworks which they had built in the morning he was missing. When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the comrade who had made the poor lad a constant object of ridicule. Both were given up as lost. Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the remains there-in. Then, as one was cutting the name and registering upon a board, the big man said, with a husky voice:

"Boys, I couldn't leave him with the rebs—he fought so! I thought he deserved a decent burial."

During the lull in the battle the men dug a shallow grave, and tenderly laid the remains there-in. Then, as one was cutting the name and registering upon a board, the big man said, with a husky voice:

"I guess you'd better put the words 'christian soldier' in somewhere! He deserves that title, and maybe it'll console him for our abuse."

There was not a dry eye among these rough men as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription.

"Well," said one, "he was a christian soldier if ever there was one! And," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run!" answered the big man, his voice tender with emotion, "he didn't budge an inch! But what's that to standing for weeks under our fire, like a man, and never sending a word back? He stood by his flag and let us pepper him—he did!"

When the regiment marched away, the rude head-board remained to tell what power lies in a christian life.

A PERSIAN LEGEND.

It is related of a Persian mother, on giving her son 40 pieces of silver as his portion, that she made him swear never to tell a lie, and said: "Go my son, I consign thee to God; and we shall not meet here again till the day of judgment."

The youth went away, and the party he travelled with were assaulted by robbers. One fellow asked the boy what he had, and he answered with a candor that surprised his questioner:

"Forty dinars are sewed up in my garments."

The robber laughed, thinking the boy jested. Another asked him the same question and received the same answer. At last the chief called him and asked him what he had. The boy replied:

"I have told two of your people already that I have forty dinars sewed up in my clothes."

The chief ordered his clothes to be ripped open, and the money was found.

"And how came you to tell this?"

"Because," replied the boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie."

"Child," said the chief, "art thou so mindful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God? Give me thy hand, that I may swear repentance on it." He did so, and his followers were struck with the scene.

"You have been our leader in guilt," they said to the chief; "be the same in the paths of virtue." And taking the boy's hand, they took the oath of repentance on it.

CONSECRATION.

A worthy church member said:—"All I have is consecrated to God." And yet this church member gave not over three hundred dollars a year for God, and twelve hundred a year, as a single item, to keep carriage horses. This is a fair specimen of our ideas of consecration—a consecration which exists only in name. We consecrate to God in name, to keep the substance for ourselves. We give God everything but ourselves—which is, in fact, giving him nothing.—*St. Louis Christian Advocate.*

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, Pray, don't forget your own; Remember those in houses glass, Should never throw a stone. If we have nothing else to do, But talk of those who sin, 'Tis better we commence at home, And from that point begin.

We have no right to judge a man, Until he's fairly tried; Should we not like his company, We know the world is wide. Some may have faults—and who has not. The old as well as young; We may, perhaps, for aught we know, Have fifty to their one.

I'll tell you of a better plan, And find it works full well; To try my own defects to cure, Ere I of other's tell; And though I sometimes hope to be No worse than some I know, My own shortcomings bid me The faults of others go.

Then let us all, when we commence To slander friend or foe, Think of the harm one word may do To those we little know; Remember curses sometimes, like Our chicken, "roost at home;" Don't speak of other's faults until We have none of our own.

SEVEN YEARS of suffering relieved in as many days. Corns cause in the aggregate as much suffering as any single disease. It is the magic solvent power of Putnam's Corn Extractor that makes it speedily successful in removing corns. Take no substitute, however highly recommended. Putnam's Painless Corn Extractor is the best. Sure, safe, and painless.

FAITHFUL FRIENDS.

Many a story is told of the noble St. Bernard having saved travellers while trying to trace their way through blinding snow, or of the gentle Newfoundland plunging into the water to rescue a little child from drowning. They have watched beside the cradles of babies, and protected households from burglars. The Newfoundland is famed for his affectionate and gentle nature, as manifested to those he loves, but if called upon to protect them he seems changed to the fiercest creature. One Newfoundland dog, which was the great pet in a household where there were many little people, was given the name of "Danger," because of his watchfulness, not only at night, but in



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula. Sold everywhere. Price—CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the FOTTER DRUG AND CHEMICAL Co., Boston, Mass. Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster, 30c.

the daytime as well. The home was in a retired country place, and as it was on the water's edge, strangers were often apt to trespass. "Danger" would, perhaps, be lying quietly on the piazza asleep, but the sound of a step on the gravel walk aroused him at once, and if he found it to be that of one whom he did not know, but a supposed intruder, he would spring up with a ferocious growl, and was ready for action, but a word or two from those he knew and loved would calm him at once. Whenever the children went bathing, "Danger" was also on hand, waiting on the beach for them, and he would bring them the sticks which they throw as far away in the river as they could. It seemed as if he dearly loved the water, and would never tire of swimming as long as it pleased his little friends to send him.

Another friend of these little people was a great English mastiff, and although devoted to the children he did not so willingly allow them to pet and caress him. These huge mastiffs are of very ancient English origin, and there is also another species from Thibet. The dogs are large, powerful creatures, of ferocious natures; they, however, are very fond of their masters, but are not demonstrative.

The Newfoundland dogs are the reverse of the mastiff in disposition, for they are gentle, patient and affectionate in their natures. They are thorough water dogs, and their power for swimming is very great. Besides the large, shaggy dog, with broad, noble head, and gentle, intelligent face, and black and white in colour, is a smaller species, black, with smaller head.

INDISPENSABLE.—"I have used Dr. Fowler's Extract of Wild Strawberry for summer complaints and have given it to my friends. It gives instant relief when all other remedies fail. I would not be without it in my house." Mrs. T. Boil, Weidman, Ont.

THE EMPEROR'S FAVOURITE HYMN.

The late Emperor Frederick, of Germany, in the long and heroic struggle with his fatal malady, became so attached to a little hymn, especially appropriate in his case, that it is called his favourite. The words are by Ernest von Millich, a twelve-year-old boy, composed as he lay on his dying bed. The following is a translation:

When the Lord me sorrow sends, Let me bear it patiently, Lifting up the heart in prayer; Comfort He will not deny, Therefore let there come what will, In the Lord my heart is still.

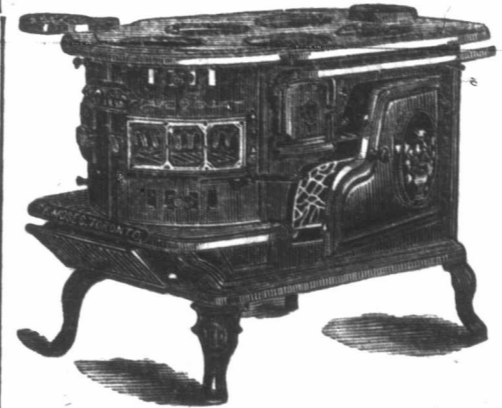
Though the heart is often weak, In despair and all forlorn, When in days of utmost pain, Not a day of joy will dawn, Tell it; Let there come what will, In the Lord all pain is still.

So I pray, O Lord my God, That my faith and hope may stand, Then no care I know nor need, Guided ever by Thy hand! Therefore let there come what will, In the Lord my heart is still.

A SAD LOSS.—Loss of appetite and the attendant low spirits, dullness and debility, are of very frequent occurrence. Regulate the bowels and improve circulation and digestion by using Burdock Blood Bitters whenever these symptoms are present.

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MOSES' Combination Stove.

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Manufactured and Sold by F. MOSES, 301 Yonge St., Toronto.

THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturges, the eminent merchant, "was in 1818, when I was eleven years old. My grandfather had a grand flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said.

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have a sheep." I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson; "Thou hast been faithful over a few things, I will make thee ruler over many things." I began to see through it: "Never you mind who neglects his duty; be you faithful, and you will have your reward."

I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me came to buy goods, and said, "Make yourself so useful that they cannot do without you." I took his meaning quicker than I did that of my grandfather.

"Well, I worked on these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Greery, the old tea merchant, called in to con-

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for enfeebled digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion. DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence. Samples sent free. Address the Davis & Lawrence Co., (Limited), Montreal. SOLE AGENTS.

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One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This friend is PERRY DAVIS'

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USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines, the World Around.

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For Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all diseases of the Lungs,

ALLEN'S LUNG BALSAM

Is the GREAT MODERN REMEDY. For Croup it is almost a Specific. As an Expectorant

IT HAS NO EQUAL!

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that dread terror, a disease so long baffling science and the most skilled physicians, who knew of nothing to arrest, nothing to alleviate, nothing to cure. Now it is no longer an incurable malady even when given up by physicians, health can yet be found in OUR REMEDY, it heals and soothes the membrane of the Lungs, inflamed and poisoned by the ravages of this fell disease, and prevents the night sweats and tightness across the chest which accompany it.

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EXT. OF WILD STRAWBERRY CURES CHOLERA Cholera Morbus COLIC and CRAMPS DIARRHOEA DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

gratulate me, and he said: 'You are all right now. I have only one word of advice to give you: Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are: Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honourable success.

BE PREPARED.—Many of the worst attacks of cholera morbus, cramps, dysentery and colic come suddenly in the night and the most speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

EVIL THOUGHTS.

Beware of evil thoughts. How much mischief have they done in the world! Bad thoughts come first, bad words follow, and bad deeds finish the sad process. Watch against them. Strive against them. They prepare the way for the enemy of souls.

"Bad thought's a thief; he acts his part, Creeps through the windows of the heart; And, if he once his way can win, He lets a hundred robbers in."

A SECRET WORTH KNOWING.

There was a flower-garden in a certain neighborhood that was the admiration, and indeed the envy, of the whole place. It belonged to a good old pastor, and was his great delight. Some of his neighbors came to him one day, and said: "We cannot understand how it is you grow such rare-flowers." "Why, I can tell you," he said. "It is easy enough. I always have such a splendid garden because I give all my flowers away."

That is the secret. It is God's order. "Give and it shall be given to you." Out your lovely flowers, and the plant, strengthened and refreshed, will put out more. Give all you have, and you will always have something to give.

DON'T LOOK AT IT.

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog, and say "No," and the dog knew he must not touch it. But he never looked at the meat. No, but he seemed to feel that if he looked at it the temptation would be too strong, so he always looked steadily at my father's face.

A gentleman was dining with us one day, and he said, "There is a lesson for us all. Never look at temptation. Always look away to the Master's face."

Yes, this is the old way; do not look at temptations, "Avoid it, pass away." When the thought of doing wrong in any way comes into your heart, however small a thing it is, you may be sure it comes from Satan; so do not look at it, but look up at Jesus, and ask Him to keep you and make you more than conqueror over every temptation, through Him that loves you.

THE MONKEY.

A rich miser, who had never given a farthing in alms to a poor man, had a monkey for his companion; but he hoped to sell even him again for more than he had paid for him.

One day the hard-hearted man went out, when the monkey got upon the chests full of money, and threw whole pawfuls of gold and silver out of the window into the street.

The people, who saw this, ran hither in numbers to pick it up; they scuffled and fought for the money, and picked up as much as they could get.

When the chests were now almost emptied, the miser came up the street, and saw with horror what was going on. "Oh, that hideous—that detestable—that stupid beast!" he cried out, and already threatened the monkey with his clenched fist from a distance.

But a neighbor said to the furious man, "Rest satisfied. It is certainly stupid to throw money out of the window like this monkey. But is it, then, much more reasonable for a man to lock it up in chests, and make no use at all of it?"

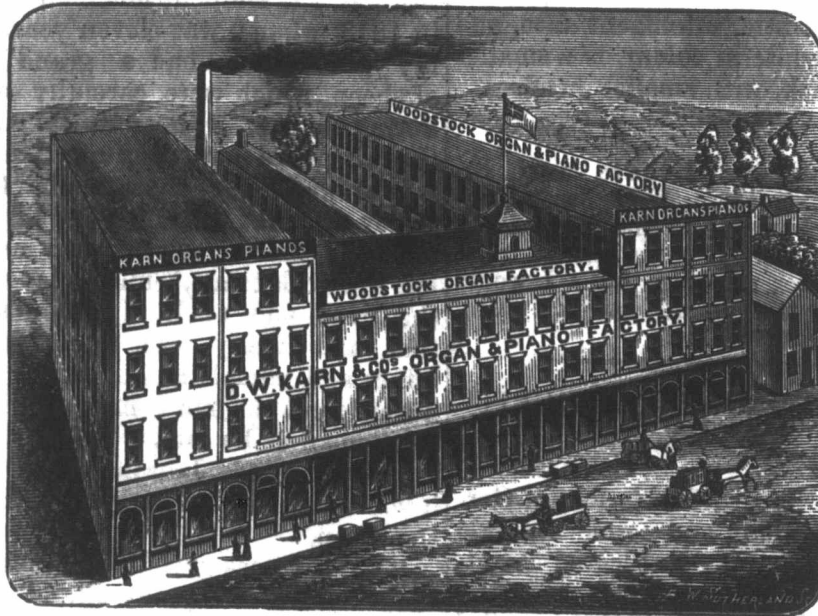
"Happy the man, who, wealth and means possessing, Makes them to others and himself a blessing."

THERE'S LIGHT BEYOND.

"When in Madeira," writes a traveller, "I set off one morning to reach the summit of a mountain to gaze upon the distant scene and enjoy the balmy air. I had a guide with me, and we had with difficulty ascended some two thousand feet, when a thick mist was seen descending upon us quite obscuring the whole face of the heavens. I thought I had no hope left but at once to retrace our steps or be lost; but as the cloud came nearer, and darkness overshadowed me, my guide ran on before me, penetrating the mist, and calling to me, ever and anon, saying: 'Press on, master—press on—there's light beyond!' I did press on. In a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty. All was light and cloudless above, and beneath was the almost level mist, concealing the world below me, and glistening to the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens."

Oh, ye over whom the clouds are gathering, or who have sat beneath the shadows, be not dismayed if they rise before you. Press on—there is light beyond!

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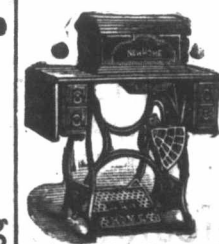
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